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SET OF TEETH 5.00
Teeth Extracted without pain.

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Assorted Agate Ware

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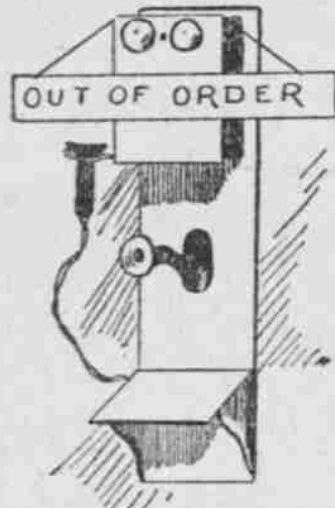
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spring water; delivered to all parts of
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call and inspect the works on Sheri-
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Miss Alice B. Tabor
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CULTURE VALUE OF SCIENTIFIC STUDY

RECENTLY the teachers of Oahu
College met in the library of Pau-
ani Hall for a discussion of the
subject "The Culture Value of Scien-
tific Study." The following interesting
paper was read by Mr. Miller, after
which the teachers occupied an hour
in discussions of the various points and
arguments advanced.

In beginning a paper on the subject
here named it might be well to give some
idea of great complexity of topic. This
may be done by asking two apparently
simple questions: First, "What is cul-
ture?" Second, "What is scientific
study?" In the latter do we mean sci-
entific method of study, the method now
prevailing almost all branches of human
intellectual activity, or do we mean the
study of the more purely scientific
branches? To this second meaning we
shall best limit this paper.

In considering the question, "What is
culture?" opinions could be obtained al-
most as varied as the human counten-
ance, for in this day of universal edu-
cation, this day of extended curriculum,
this day of university as supplanter of
the college, the lines of work are so
multiplied in number as almost to equal
in number the workers.

What is the cause of the shock to a scholar
of a century past if he could return to
earth in this era of new methods and
see a man graduated from an institution
of higher education without having be-
come at the age of twenty or less a man
of Latin declensions, and followed it
very soon after with a Greek verb? To
him culture without complete mastery of
those consummations of human literary
genius was an impossibility.

He must have had a certain amount of
the heights to which his genius had soared—the
beautiful figures of speech and of
fancy that his mind had conceived. He
must know the history in fact and in
fable of the race of his, what empires
had come and gone, what cities had tumbled
into dreary ruin, what heroes had
lived to slay and then been slain. He
lived in the past of his own race, a wor-
shiper of his ancestry, a human lover of
the human. His inspiration and his con-
ception of what man could do were based
upon what man had done. The religion
of the Jews was that of their fathers,
when Christ came how few could accept
him! Their faith, their rites, their wor-
ship, were inspired of history, in the
ful history, as one today sees well shown
in the inspiration of the Old Testament;
but by the coming of the Christ God was
shown unto us. The way of Abraham,
Isaac and of Jacob were human; the way
of Christ was divine. Must we cleave to
the former to exclude the latter?

So in our culture must we cleave to
the works of our ancestors, drawing from
them our inspiration, with our eyes
blinded to the works of God that are so
profusely strewn about us? Shall we ex-
clude science from the elect of culture-
study because it "observes not the fast"
and by healing our mental infirmities
sometimes desecrates the sabbath of the
classics?

That man is most cultured who most
fully appreciates the world, physical and
spiritual, in which he is placed—the
world created by the same Power to
which he himself owes life and thought.
"A world symphony is going on about
us, and we are the only ones who have
learned to hear." As one more ac-
customed to written expression has put it:
"As our appreciations increase in num-
ber our education approaches completion."

If, then, culture consists in learning to
appreciate, whence can come better or
more varied appreciation than in the
study of science? The late Dr. Jos. Le-
conte, for thirty years an inspiration
to the students of the University of Cal-
ifornia, an authority on geology and bi-
ology, and above all and through all a
man of God, once gave in his lecture-
room the following statement, which I
scribbled in the margin of my text-book:
"The will of God works according to law,
which it is the privilege of man to study
and in some measure appreciate." The
privilege of that appreciation belongs to
him who would be cultured and what a
reward there is for his effort!

But to whom shall we turn in this
study of science, this progress in the
appreciation of things? To an ancient race,
that has handed down to us a heritage
of manuscripts? Latin would avail us
little, for their philosophy was inherited.
They "took the word" of an earlier civ-
ilization—a philosophy that maintained
the earth and all things as composed of
various combinations of four elements—
earth, air, fire and water—not so bad a
beginning as a full discussion would
bring up, but insufficient, because a
mere beginning. Such a beautiful and
fascinating theory, too, it would seem a
pity to alter it, and above all a profana-
tion of the sacred thought and the law
of our intellectual ancestors. What won-
der, then, that this conception should
prevail almost unaltered through a ren-
aissance? A period that revived an old
learning would naturally accept the
views of Greek philosophy as to the con-
stitution of matter. When wood burned
the element fire was set free and the
wood disappeared almost entirely. It
was all simple enough and had all been
thought out centuries ago by a Greek
philosopher who thought out everything,
and how perfectly simple after he had
thought it out!

Through the long period of the alchem-
ists when men tried to turn base metals
to gold, this view held good in its general
form. A substance burned and in so do-
ing gave off this element of fire, which
was named phlogiston. For five cen-
turies men experimented blindly in their
efforts to manufacture gold, gathered a
ponderous mass of unclassified facts and
never dreamed that a philosopher a
thousand years ago living in a tub or
walking with his followers in "the midst
of Mars Hill," had solved the whole
question by thinking it out. How much
culture value was there in the study of
alchemy? A seeking merely of one end—
the making of gold?

A century or two after three men
working independently discovered at al-
most the same time the element, oxygen.
The processes they employed were al-
most identical as far as the discovery
was concerned. A Swede, an English-
man and a Frenchman discovered this
new island in the sea of the unknown
at the same time. The Swede and the
Englishman gathered a few of its fruits
and returned again to the land of their
fathers. To the Frenchman, Lavoisier,
it was left to show that there was a
whole new world stretching back from
the shores they had landed upon.

Lavoisier was a searcher for truth, and
he would not wish to prove for him-
self whether or not a substance, phlogis-
ton, was given off in burning a body.
What now seems so simple to us appears
to have been first thought of by Lavois-
ier. Not to sit down and think about it,
then see how the fact could be made to
fit the theory, but to observe facts and
then profound a theory deduced there-
from. This Lavoisier did, and by a few
careful experiments with several sub-
stances, weighing before and after burn-
ing, found not only that the substances

lost nothing, but on the other hand gained
in weight by a large percentage, and
that this gain was equal to a certain loss
sustained by the atmosphere surrounding
the burning body. This overturning of
the phlogiston idea was not accepted
without much controversy and very care-
ful experimentation, all of which added
to its strength.

The point once gained and a score or
more other truths were precipitated. The
science of chemistry was born. Alchemy
in search of gold had given place to
chemistry in search of truth, and for the
love of truth. Apriori speculation had
given place to aposteriori knowledge.
Law was established in the anarchy of
accumulated facts, and men began to ap-
preciate chemistry as a profound science
governed by laws as unchanging as the
universe.

Chemistry has been taken only as an
example; any other science might be
mentioned with equal fitness, for a sci-
entific renaissance was at hand. Immedi-
ately before and after Lavoisier, other
men in other branches were likewise in-
spired. The harmony of the spheres un-
der Kepler's laws became as beautiful
a tribute to the Creator who, in His own
way, set them moving in their orbits, as
the mythical song of a poet of old. The
mortal mind that conceived the beau-
tiful myth. The mysterious process of
birth and growth of plant and animal,
the great plan of the Creator in bringing
of new forms into existence, became a
wondrous story book thy Father hath
written for thee, more wondrous even
than the mind of man had conceived in
his mythology. More wondrous, more
beautiful, and not least, more true.

How was it done in a short time?
We may ask. His men who were willing
to work years before trusting themselves
to express a theory.

But can we call this a second renaissance?
Can we call this a reawakening? Per-
haps better a birth—the birth of a new
method in the progress of human cul-
ture—opening up a new world of knowl-
edge.

In comparing the culture value of sci-
ence with that of the classics, let us con-
sider several of the points for which
study of the classics has been so strenu-
ously upheld, e. g., mental discipline in
the languages, narrative in history, cul-
tivation of the imagination in mythology,
and appreciation of the beautiful in all.

I wish to uphold the study in all
these respects, but that it is quite the
equal in every way of the branches
known as purely classical.

In the matter of mental discipline we
must consider the memory and reason-
ing power. The physical sciences—
physics and chemistry, passing into as-
tronomy—can surely find no superior for
training the mind that is adapted to
them. In memory exercise the mastery
of chemical formulae and equations, of
the various equivalent and law of ac-
tion in physics, the planetary movements
and star magnitudes in astronomy can
surely compete with the inflections of a
language or the variety of sentence con-
struction.

In narrative we have geology. Is not
the life of an ancient kingdom rivalled
in interest by a geological age, its mighty
heresies by the gigantic animals that lived
before us, its wars, its customs, its tribes
by the struggles, the habits and the vari-
ous groups of its animals, the keen zest
of reading its history in ancient scrip-
tures or parchment by the achievements
of the geologist in reading the stories in
rock and fossil tooth or foot print? Is
not the economic study in tracing the
development of civilization by birth and
death of generations of men, a picture
equaled in wonder when we trace
step by step in these unimpeachable re-
cords the evolution of a more perfect
animal by birth and death of generations
now extinct? How truly so when we find
in the end that the former is but a niche
in the edifice of the latter.

Is there no training of the imagination
in science? Must the scientist become a
mechanical searcher for fact and lose the
power to build fancies about the objects
and forces with which he works? In the
summer of '99, on a geological expedition
through the head waters of the Columbia,
we were encamped in a large amphi-
theatre-like valley, through which flowed
the John Day river. From its edge
the banks rose abruptly to a distance,
then a more level plain, then rose the
summit of the encircling hills, more than
a thousand feet above. To the unimagi-
native eye alone there was unmistakable
proof that there had been a succession of
upheavals of the land, carrying with it
the river on its back. In the intervals
the river had cut down its bed and was
still cutting. But how easy to personify
these monster forces struggling there in
this colossal amphitheatre, the one to
throw off its enemy by violent upheaval,
the other to conquer by the more quiet
but constant wearing away of the
strength of its adversary; how easy to
people these terrace benches with the gi-
gants of the mountain, old grizzled Titans,
who sat and watched the struggle below
and applauded in the thunder!

Is there for the geologist, for the as-
tronomer, for the naturalist, for the ap-
preciation of the sublime, of the beautiful,
of the infinite? Is the sacredness all lost
sight of and must we turn to the works
of men for our culture?

A thousand friendships are made by
him who learns the ways of the birds
and flowers, and nothing can teach him
to feel greater joy than when they speak
to him words that he can understand. A
ride around Diamond Head last week put
a handful of small brown seaweed in
my collecting pouch. Half an hour with
them under the microscope and the in-
troduction was complete, they had received
me into their home and I them into
mine—we are now good friends forever,
and how much more a little brown scrap
of seaweed means since my real eyes
have seen it!

It is without the limits of this paper to
consider the technical training resulting
from scientific study, the use of the
hands in the laboratory, the ability to do
things, the correlation of the mind and
body. Yet what can be more truly cul-
ture than the cultivating of such har-
mony between thought and action? The
keen deductive method of reasoning is the
result of science study. The discussion
thus far has been to demonstrate the
equivalence of scientific branches to clas-
sics in producing the effect that classics
were claimed to produce. In abandoning
the idea that classics were the only cul-
ture studies, can we not also enlarge our
idea of culture to include the entire be-
ing—the body as a unit? Let it mean
the fitting of man into his surroundings,
increasing the harmony by increasing the
understanding, increasing the faith from
an unseeing belief into an enlightened
understanding the more perfect as we ap-
proach nearer the truth.

During a hot debate Thibaut chal-
lenged his colleague McLaughlin to re-
spond, so that they could fight out their
battle at home, but nothing came of it.



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